

THE  
Christian Decalogue :  
OR, THE  
G O S P E L's  
Ten Commandments.

Preached at a  
Morning-Lecture

In the City, *July 10. 1694.*

And desired by many Hearers.

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By *DANIEL BURGESS.*

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*London, Printed for Andrew Bell and  
Jonas Luntley, at the Pestle and Mor-  
tar over against the Horse-shoe-  
Tavern in Chancery-Lane. 1694.*

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to

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To the Right Honourable

**PHILIP** Lord *Wharton*;

To the Right Worshipful

Sir *Walter St. John*,

Sir *Edward Harley*,

Sir *Henry Ashurst*,

*Richard Taylor* of *Nottingham-*  
*shire*, Esq;

*Robert Grove* of *Wiltshire*, Esq;

*Israel Mayo* of *Hartfordshire*, Esq.

S I R S,

**T***His Dedication is indeed a very*  
*Guile, but I think a right In-*  
*nocent one. For it enticeth*  
*you to nothing worse or less than*  
*to serve* **Practical Christianity.**

*It maketh my Book yours, only for the*  
*End for which the Book is made,* **Useful-**

ness unto Souls. *Designing by such Interest of yours in it, to bring it into your own Hands, and many more. To draw your Eyes unto it, and to open your Hands to bestow it on such as more want it than your selves. I am told it hath done good to many, gain'd one Ishmaelite, and quickened many an Israelite. This raises hope that it may do more good, if it be spread abroad. Few Hands are more used to all manner of Alms, than yours are. And vast, I know, are the Numbers, which will eat and drink the Books that are sweeten'd with your Names.*

*If this, the meanest that hath the Inscription of so excellent Names, shall be of any Service in your Houses, and be put to Service by your means in other Families, I have then what I seek, and shall thankfully rejoice in what I have.*

*I am,*

*Honoured Sirs,*

*Your humble Servant, and Orator  
at the Throne of Grace,*

DAN. BURGESS.

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T H E  
Christian Decalogue :

O R,

The Gospel's Ten Commandments.

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J A M E S I. 22.

*Be ye Doers of the Word.*

**I** Present not the whole Verse: A *Morning-Lecture* must be but an *Eschool*, or a single Cluster of *Canaan's* Fruit. But it is a *full* Cluster that I set before you: Every Divine Commandment is of a vast Extent. It reaches *All Men*, and *All of Man*. It bindeth Kings and Beggars in the self-same Chains; and obligeth the Inner-Man, no less than the Outward.

A 3

Yet,

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Yet, of all the Commands of God, my Text is the most *exceeding broad*. It bindeth all Men, from the Throne unto the Mill; and their hidden Thoughts and Aims as well as their extant Words and Actions, as other Commands do. And, more than that, it binds them unto the Observance of all and every one of the holy Commandments. It is a *Statute* made, (according to the great need) to enforce the Observation of all God's Statutes. A *Law* made, to put Life into all other Laws. In short, its few Syllables do enjoin the Observation of the Commands of both Tables; and are the whole World of Christianity in a short Map, and most useful unto our Memory. The *Doctrine* shines as clear as the Sun; without my showing it, I suppose all to see it.

*All Hearers must be Doers of the Word.*

The Word of Life is *Death unto Death* to such as are no more than its Hearers. It saves none but its real Doers. Whatever Profit others do  
*promise*

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*promise* themselves, the Context saith plainly they *deceive* themselves.

As for our Life therefore, it concerns us to enquire, and be it so enquired,

1. What is this *Word* which we are to do?
2. What sort of *Doers* of it are we to be?
3. What are the *Particulars*, that it doth demand, and we must perform, or perish?

Q. 1. *What is this Word?*

The *Word* meant in the Text, is, unquestionably, the *Gospel of Christ*. Jesus Christ, whose Servant our Apostle professeth himself, *ver. 1.* And whose Gospel he nameth, the *Word of Truth*, *ver. 18.* commanding us to be *swift to hear it*, *ver. 19.* declaring it, if duly heard, instrumentally *able to save our Souls*, *ver. 21.*

This Gospel, upon no less than its own Warrant, we call the *Law of Christ*, Gal. 6. 2. By them who like



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not to call it a *Law*, it is acknowledged to have *Laws in it*. And all Parties are agreed, that the Word which we are to observe, is (as some dare to speak) *the Law of the Gospel*; or, (as others affect to phrase it) *the Law in the Gospel*. All the Sacred Law, which our Saviour hath either *new enacted* (in the Stile of some) or *not repealed* (in the Dialect of others.) Briefly, it is, as I may say, in our Redeemer's own words, *Whatsoever he hath commanded us*, Mat. 28. This it is that we must do, or must be for ever undone. But,

Q. 2. *What Doers hereof must we be?*

In the Text, the word *Doers*, signifieth *Practical Observers*. To wit, in Truth and Reality, opposed to Falseness and Hypocrisy. It doth not here signify *Observers, even unto Perfection of Degrees*, as well as of Parts. By no means may it be so construed here, as it must be construed, *Rom. 2. 13. The Doers of the Law are Just before God*: that is, they who do it perpetually, and  
to



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to the extreamest Tittle, perfectly, without any Defect.

For, it cannot be said, that such as obey not the Commands of the Gospel, with the Perfection required by the Law of Works, do, all of them, *deceive themselves*; even, as the Apostle evidently intends, unto the Perdition of their Souls. No, were that true, it must be concluded, that the holiest Apostles were themselves damned. That *Judas* was not the only Son of Perdition, but all were Heirs of it. And that *Peter* and *Paul* had but only a cooler Hell than that Traitor: Inasmuch as the Divine Writings do certify us of their sinful Imperfections.

Blessed be God for the rich Grace of the New Covenant! *Sincerity is Gospel-Perfection*. It is true, Christ hath not destroyed, no nor curtailed the Moral Law. We are bound fully to it as *Adam* was; but, not upon such Terms and Consequences as he was. We are still bound perfectly to do it, under danger of *contracting Sin*. But we are not  
still

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still bound perfectly to do it, under danger of *incurring Death* and Ruin. That Law is from Mount *Sion* published as a Law of Liberty, and a *New Law*, saith Dr. *E. Reynolds*. And altho perfect Obedience be still required with a *necessity of Precept*, it is not still required with a *necessity of Means*; that is, as an indispensable means of Salvation. No, but the sinful Imperfection is graciously pardoned, and is gradually healed.

Now, be it observed; the *Sincerity* which the Holy Ghost nameth *Perfection*, is not any distinct Grace, but it is the Truth and *Reality of all Graces*. It is certain, where any Grace is, there all Graces be; tho not all alike vigorous or conspicuous. And the Soul wherein all of them be, tho but as so many Grains of Mustard-seed, is a sincere Soul; yea, tho it live as darkly and disconsolately as a Child in the Womb; which little knoweth the Life it possesseth: And tho, as it is usual and natural to Men afrighted, it be often exclaiming, *I am dead, I am dead*. An Outcry, which

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which together speaks an inward Sentence of Death, and notably indicates Reality of Spiritual Life. For the dead Child is not a crying one.

Action supposeth Being; we must be thus *sincere Creatures*, before we can be *Real Doers* of the Word of Christ. That is, Doers of it with all Graces requisite: With the Salt never to be lacking in any Sacrifice. Such Doers of the Word are they, who acting up to the Grace which they have received, do with the whole Man observe the whole Gospel. Who contenting not themselves with Bodily Service, do strain all that is within them, to do all that is required from them. To do it from the Principle, unto the End, in the Manner, and with the Constancy required. *Be ye Doers*, is as much as, *Be ye right Principled-Doers*, moved by holy Faith and Fear: *Doers for right Ends*; God's Glory, their Souls Benefit, and other Mens Good. *Doers in right manner*; carefully, complacentially, courageously. *Doers with Constancy*, and without ceasing. For, other Doing is but Trifling.  
Be

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Be it therefore attended in the next place;

Q. 3. *What are the Particulars which the Gospel requires, and whereof we must be such Doers?*

The particular Commandments of the Gospel-Law, are these ten that follow; Happy they, and only they who do them! Few do *so much* as seem to do them, and fewer do *any more* than seem to do them. Forgive me, if I am jealous, even of them that are as *swift to hear* as your selves; and throng our Morning-Lectures, as you do. If I compassionate this Multitude, and speak to you as to Men that must be awaked, either by the Word's Light, or Hell's Fire; *Forgive me this Wrong!* The Christian Decalogue, or the Gospel's Ten Commandments, I thus propose.

Com. 1. *Repent. God now commandeth All Men every where to Repent,*  
Acts 17. 30.

That

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That is, to take and hold *sad Thoughts* of Sin, and to set and keep up *strong Resolutions* against it. To change our Minds concerning Sin, our Affections towards it; to turn from it, because God abhors and forbids it; and to turn unto new Obedience, because God wills and commands it. *General Repentance* is a Renunciation of Satan, as to all Sin and Service of him; with a Self-dedication unto God, as for all Duty. *Particular Repentance*, is the same, and is as necessary for particular Sins, known and remembred. There is a *Repentance, that is at first Conversion*, and does and must go before Pardon and Acceptance with God; *Act. 5. 31.* *Turretin*, and others abroad, as well as our *Divines at home*, say plainly, God cannot remit Sinners Impenitent. There is also a *Repentance that followeth first Conversion*; *Ezek. 16. ult.* By the former, we do enter the strait Gate; by the latter, we do walk in the narrow Way. This latter subsequent Repentance, is either *occasional*, or *constant*. After her foul Offence given, *Ephesus* must Repent,



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pent, and do her first Works, *Rev.* 2. 5. And whereas, every day the best Man sinneth, he must see to it that every day he repenteth. For, as it was said of the old Reformation, *Ezra* 10. 13. it must be said of true Repentance; *This is not the Work of one Day*; no, but of all our Days. If all the Kings of the Earth would give me all they are worth, I would not lie down in Bed one Night, with one of my Sins Unrepented; so said blessed *R. Alleyn*, and so will every wise Christian say.

But, what say you? Be there not among you *Adders*, that list not to hear much, or often, of your Sins? *Wild Asses Colts*, (*Onagri homines*) that, tho they hear much, have nothing of any length but their Ears? *Moles*, that have received no spiritual Sight, and discern not to this day any need of rending their Hearts for Sin, and of taking an Oath against it? In the Firmament of many Souls, no Sun, Moon, or Star appears, but Darkness, thick as *Egypt's*. And many a knowing, *richly-gifted Professor*, is sadly like to the Sun it self, void of Sense while



while full of Light : Stupid and dead, while Glistering and Bright-shining. For, as all other Trees, so Penitents, are known by their Fruits. And most Mens Works do demonstrate the Truth of my Words.

Wherefore, know ye, that the Holy Ghost is the *Spirit of Humiliation*. He that begins, preserves and perfects it. He it is that convinceth and converteth Sinners, and that restoreth relapsed Saints, and is the Spirit of all Grace, *Zech. 12. 10.* Cry ye straitway unto Him; and beg this Grace from Him. And as moved by Him, presently be doing. Take an Oath, and swear Sin's Death. From this Day and Place let your Repentance be dated. If not, let no one have the face to name himself a *Christian*, and a *Protestant*, before he has done this very *First Commandment*. It being most sure, that the Devil is their God till their Sin is repented. And as for the true and good God, Return unto Him, is by Repentance towards him; *Acts 20. 21.* We do loath God for his Law, till we loath our selves.

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selves for our Sin. God teach us, and  
 set us teaching our Families, what  
 meaneth *Repentance unto Life*, Acts 11.  
 18. *Repentance unto Salvation*, 2 Cor.  
 7. 10. *Repentance that we may believe*,  
 Mat. 21. 32.

Com. 2. *Believe on the Lord Jesus  
 Christ. He that Believeth shall be saved;  
 he that Believeth not shall be damned:*  
 Mark 16. 16. *This is his Commandment,  
 that we Believe on the Name of his Son  
 Jesus Christ, as he gave us Command-  
 ment:* 1 Joh. 3. 23.

To Believe on Him, is to *credit* his  
 Revelations, *rely* on his Promises, and  
 *consent* to his Demands. Faith is a  
 *Knowledg* of the first, Isa. 53. 11. A  
 *Trust* to the second, Ephes. 1. 13. A  
 *Willingness* unto the third, Psal. 110. 3.  
 Unto a Marriage there must concur  
 three things; *Hearing* of the Proposal,  
 *Trust* to its Encouragements given by  
 the Proposer, and *Consent* thereon to  
 be entirely his. Faith in Christ is the  
 *Nuptial Knot*. The Soul that is not  
 thus *married* to him, hath nothing of a  
 saving

saving Faith in him. Dr. *Hammond* saith, *the New Testament is little else than a perpetual Inculcation of this Faith.* If so, the more unexcusable are they that scarcely mind any thing less. Be it by you considered, what is by all our sound Divines inculcated. There is a *Preparing* Act of Faith, in which a Soul saith, Christ is infallibly true: And, if I truly believe on him, I shall certainly be saved by Him. There is a *Justifying* Act of Faith, in which a Soul saith, I do commit and submit my self to the Lord Jesus Christ, that I may be saved by Him; saved from the Guilt and Damnation, and from the Power and Dominion of Sin: Saved from the Damnation of Sin, by his saving Mercy; and from the Dominion of it, by his Ruling Power: Saved from Sin's Guilt, by his Righteousness imputed to me; and from its Power, by his holy Spirit given to dwell in me. There is also a *Comforting* Act of Faith, in which a Soul saith, My Faith I do perceive is sound, and my Salvation, I know, is sure: I have the Son, and I have Life,

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1 *Joh.* 5. 12. Finally, as there is by these steps a *coming unto Faith*; so, there is a *living by Faith*. To believe on the Son of God, is as hath been said; but, to *live by the Faith of the Son of God*, is, as shall presently be said: It is so to live on Christ's Estate, as a Wife liveth on her Husband's. To *believe on Christ*, is to marry to Him; to *live by the Faith of Christ*, is to live with Him, and upon what He hath for us. A Wife hath nothing she can call her own, in strict Propriety: Nor hath a Believer any thing of which he can say, This is none of Christ's, but it is mine own. Yet a Prince's Wife hath Investiture in his Right; and she has no Want unsupplied; all Supplies, Ornaments, Comforts, Counsels, she hath from him. All *communicable good things* she expecteth and hath daily communicated to her; and his *incommunicable ones*, which cannot be communicated to her, are yet employed daily for her: And thus leads she a Royal Life of it, upon his Estate and Love. So it is with every sound Believer; who, tho a  
poor

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poor Creature, hath a rich Husband. *All that Christ hath is his*, Luke 15. 31. Consequently, *All things are his*, 1 Cor. 3. 21, 22. and it is his own fault if he live not high. It is his *Privilege* that he may, and it is his *Duty*, he ought, thus to live on Christ.

Let us reason the Point then. How many among you are *Believers*, and do *Live by Faith*? Be not many of your Consciences as impenetrable as the Leviathan's Skin? Senseless, as a Smith's Anvil? Never convinced of your need of Christ, of your being married to his Person, and of your living upon his Estate? I doubt, that Multitudes of you have not so much as *repented that you might believe*; Mat. 21. 32. Multitudes, I fear, are very Serpents, and feed on Dust, preferring Earth above Heaven; (tho you like Heaven for a Home, better than Hell.) In such manner making the World your God, that Christ cannot be your Saviour. *How can you* (that is, you cannot) *believe, that catch at Honour from one another*, Joh. 5. 44. What Charity is blind



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enough to imagine, that you who have a Faith for little but to swear by, have any one to be saved by? See you not your selves, that that Faith of yours is not so good as the very Devils? *They believe and tremble*; you believe and swear, or trifle.

*He that hath Ears to hear, let him hear.* Hear, and make haste, and forthwith ask of God the *Spirit of Faith*. The holy Spirit is so named, *2 Cor. 4. 13.* And your Heavenly Father will give him to them that unfeignedly ask him, *Luke 11. 13.* Ask e're you stir out of this Place; and, by this good Spirit enabled, just now marry Christ that woeth you! just now begin, and live on his Estate, who hath enough for you. Live on Christ the Heir of all things, and make use of Him in all your Exigences: He is *full*, as the Sun of Light, you cannot exhaust him. He is *fit*, as being, and being appointed of God to be unto you Fools, *Wisdom*; to you guilty Traitors, *Righteousness*; to you filthy Lepers, *Sanctification*; to you in a World of Tears and Snares, full *Redemption*:



*demption*: you can never lack, what in Him you may not find. He is *Faithful* too; Heaven and Earth shall pass e're a tittle of his Word shall fail. His best Promises be not too good to be true.

Dream not that your *unregenerate Morality* is enough to save you: That your *Prayers* and *good Works* without this Faith, are any other than Snakes, with painted Skins, and poisonous Insides. And tho not in degree, yet as *truly* abominable to God as the most infamous Vices. If you will believe God, *without this Faith you cannot please him*, Heb. 11. 6. Your *Persons* cannot be accepted of God; your *Duties* cannot please him: You can never have his *Testimony* that you are Righteous, as *Abel* and *Enoch*, and all Believers of Old and New Testament have had. *Cain* began to make trial whether God might not be pleased without Faith, and you know what came of it. The *Jews* tried also after him; and the Apostle tells you of their Success, *Rom.* 9. 31, 32. The generality of Nominal *Christians* also, are still trying the same,

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and thro' their inextinguishable Zeal for the way of *Cain*, their Countenances fall, they are full of Wrath, and be ready to slay *Abels*. But God having put an Impossibility on pleasing him without Faith, do not you go sweat to death in a vain Attempt. No Christ, no Peace; and no Faith, no Christ can you have, 1 *Joh. 5. 12*. They are condemned by the Father, as many as believe not on the Son, *Joh. 3. 18*. Nor ever keep they any Commandment sincerely or acceptably, that do not this *second Commandment* of the Gospel most uprightly. True Obedience, is all of it the Obedience of Faith. He that lives not by Faith, is dead while he lives. And whatever it be that is not the *Joy of Faith*, it is the Joy of Folly. By Faith it is that we either give Glory to God, or receive Mercy from Him.

Com. 3. *Confess God in Christ before Men. Whosoever shall confess me before Men, him will I confess also before my Father which is in Heaven. But whosoever shall deny me before Men, him also will*

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*will I deny before my Father which is in Heaven.* Mat. 10. 32, 33.

To confess God in Christ before Men, is, by all necessary Words and Works to give them to see our holy Faith: To make them know, whatever Mind they are of, this is ours: that God, in *Nature's Light*, is a God above us; and we cannot know him: in the *Law of Works it's Light*, he is a God against us, and we cannot endure him: but, in the *Law of Grace it's Light*, he is a God of astonishing and attracting Love to us; and we are constrained, and cannot but joyfully take him for our Lord to serve, and Portion to enjoy. This Confession, is Emission of so shining Light, as may give Men plainly to read this Truth in our Hearts: To the end, that Brethren in the Faith may be comforted and confirmed. That Unbelievers may be won and gained; or, at least, witnessed against and shamed. The Light to be sent forth, is by Words, *Rom. 10. 10.* *With the Mouth Confession is made unto Salvation.* It is promised the Word

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shall be put into our *Mouth*, Isa. 59. 21. *David* prays, *Take not the Word of Truth out of my Mouth*, Psal. 119. 36. It is said, *Every Tongue shall swear*, as well as *Knee bow to Christ*, Isa. 45. 23. And, *Every Tongue shall confess that Christ is Lord*, Phil. 2. 10. God dwelleth in him that *confesseth* that *Jesus Christ* is the Son of God, 1 *Joh.* 4. 15. A black Brand is set on them that did not *confess* Christ, lest they should suffer; *Joh* 12. 42, 43. See 2 *Cor.* 4. 13. *We believe, and therefore speak.* Yet must we confess Christ not by Words only, but Works: *Mat.* 5. 16. *That Men may see your good Works, and glorify your Father which is in Heaven.* Holy Works own God, as wicked Works deny God; *Tit.* 1. 16. Faith without Works is dead, *James* 2. In sending forth our Light both ways, by our Lips and Lives, we must heedfully look to Truth in our inner Parts; *Psal.* 51. 6. We must see, that, as neither *Fear*, nor *Shame*, nor *Sloth* restrain our Confession; so neither *Pride*, nor *Hypocrisy*, nor *Folly* corrupt it.

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He is no holy Confessor, who is a *Cow-heart*, who scarce ever bestows a good Word on his God, but when he knows himself out of harms-way from Men: who seldom speaks one Sentence for God's Honour, but where he thinks it will be for his own also: Or, at least, that it will not be turned to his Reproach; I mean by Men whose Reproaches are indeed Honours. Nor is he a Praise-worthy Confessor, whose Praises of Christianity are altogether extemporary; and his Pleadings for it are neither deeply studied, or warmly delivered. To commend lazily and coldly, is to disgrace a Subject. Be it added, that, a *Proud Orator and Actor*, that gives Glory to his Saviour, only that he may have it reflected back on himself, is justly and usually least admired by Men, but always most abhorred of God. And so is the *Hypocrite* also; who, many times like a Drum, soundeth to the raising of others Spirits, but still is himself dead and spiritless. These Monsters, like *Domitian*, spend their Pains to catch Flies;



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to gain as perishing Reputations. And to both God saith, *What have you to do to declare my Statutes, to take my Covenant in your Mouth?* Psal. 50. 16. Of the *Foolish and Indiscreet* Confessors of Christ, it must be said, They do it very much and often, tho *they consider not that they do Evil*; Eccles. 5. 1. It is true, our merciful Saviour taketh Sincerity for Hony, and will not reject it, as captious Men will do, for every embasing mixture of Wax, or Weakness. But shall this Grace encourage wilful Sin? God forbid! He that will honourably confess Christ, must observe religiously his Rules. He must not be *rash with his Mouth*, nor be negligent in *keeping his Feet*, his Thoughts and Affections. If he be, he offends and grieves God's Spirit, and his Saints; and he injures the Cause he espouses and propugnates.

The holy Confessor, is *bold as a Lion*, that turns not away for any. His *Face is as Adamant*, and is not to be made ashamed, of the Cause which is only Glorious. His *Labour is abundant*,  
nor



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nor is it to be said of what he says or does, that it costs him nothing. *Self-denial* is his Master-piece, and right Godly is his Sincerity. He strains hard with like Prudence and Piety to confess his Lord, as he hath been confessed by old Worthies, saying as *Jacob*, *The Lord shall be my God.* As *Joshua*, *I and my House will serve the Lord.* As *Job*, *Tho he slay me, I will trust in him.* As *David*, *I will sing Praise unto my God while I have my Being.* As the *Hebrew-Touths*, *My God whom I serve, is able to deliver, and he will deliver me.* As the great Apostle, *I count not my Life dear, so that I may finish my Christian Course.* Yea, as a greater Apostle than he, *It is my Meat and Drink to do the Will of my Father.* The truth is, holy Faith cannot live without this confessing Breath: As this confessing Breath cannot be without holy Faith's Life. It cannot *well* and *long* be. Where *Fire* is, *Smoke*, if not *Flame*, must and will be. Holy *Faith* is *Fire*, and *Confession* is its *Flame*. *Glorious* Confession is *Flame*; and what is more *timorous*, is *Smoke*.

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Smoke. If it cost me my Life, I must utter the abundance of my Heart;  
ὃ δυνάμεθα μὴ λαλεῖν.

May I now ask, what store of such Confessors is to be found in this professing Auditory? Are here not many possessed of a dumb Devil? Perfect Mutes? That never have been heard to speak one *Word* that spoke them to be Saints; nor seen to do *one Work* demonstrative of a Work of Grace in them: But do not your Hearts, and cannot the Children and Servants of many of you testify against you? Cannot they say, they never heard you own your *Baptismal Covenant*; or saw you do any *Action*, much less take any *Walk*, or *Course*, which is not common to Hypocrites? Be not here many, that are thought by such as do best know them, to be both afraid and ashamed of Jesus Christ? Many, that never shewed the contrary to any Minister or Friend of theirs, in their Lives? Many who therefore lie under Christ's Threat, that He will be ashamed of you another day: And allow you no place,

place, but at his Left-hand among the Goats. Christ and the Devil divide the World: No Man is a *Neuter*; but for God or for Satan, every one is a *Souldier*. Satan hath a bad Name; and none do like to be thought, or bear to be called his Souldiers: no, not they themselves, who yet are not opiniated that they be, nor are desirous to be called Souldiers of Christ: Yea, but are afraid of being so, for fear of Derision under the Names of *Saintly Brothers*, and *Holy Sisters*. Wildly they seem to desire what is impossible; to be neither so good, as to be for Christ, nor so bad, as to be for *Belial*. And to have their Neighbours, either make no Judgment of them, or contrary to the Scriptures, to judg that they be not either God's Servants or Satan's: Be not either in League with Heaven, or in Covenant with Hell. As tho the Air might be neither Light nor Dark; and the Water neither hot nor cold, and Human Nature be neither a Lover of God nor a Hater. The holy *Heroes* recorded in *Heb. 11.* were of another Mind:

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Mind : They *confessed*, i. e. publicly avowed that they were come off from the joint-Interest of World and Devil, and had devoted them to God and Christ : So that they were but *Strangers* and *Pilgrims on this Earth*. That they were separated from this World as to *Interest, Design, Rest* and *Reward* ; having placed their Faith, and Trust, and Hope for Happiness in Heaven. Plainly, they declared, that they coveted not the little things of this low World and short Life ; that they made no false shows of seeking Heaven ; no, and that they were not sparing of their Pains to get it neither ; but did with Truth and with Diligence seek it : *ἐμφανίζουσιν ὅτι ἐπζητῶσι* ; *Heb. 11. 13, 14.*

The Holy Ghost is the *Spirit of Praise*. Till He open your Mouths, your Lips will be locked. But, He is no Mute ; if he enter and act you, you will be saying and doing more than others : It will be soon heard and seen who is your *Beloved*, and who is your *Friend* ; who it is that in your Eyes is *White and Ruddy*, and *Chiefest among*

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*ten thousand.* Come, ask this good Spirit; and receiving him, resist him not. But, as he will move you, out of abundance of your Hearts, let your Mouths speak, and your Hands work his Praise! Awake, awake, and dream not that your Souls shall be saved by a Christ you never owned, and confessed! You have heard his Threat, do not fancy that he will become a Liar to be your Saviour. Go speak, and act so, as to make all Men know, that you have believed on him: Then will he make Men and Angels know, that you are saved by Him. So speak, and so act, that your Zeal may provoke many to Repent. Let both express your *Faith unfeigned*, q.d. We have believed, therefore have we spoken. Let them express your *cutting Experience* of Sin's Evil, q. d. Knowing the Terrors of the Lord, we thus persuade you. Let them express your *Compulsive Love of God*, q. d. The Love of Christ constrains us. Let them express your *deep Compassion of perishing Men*, q. d. Sirs, we have great Heaviness and continual



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tinual Sorrow in our Hearts for you. Let them express your *Conscience made of your own Duty*, q. d. Necessity is laid upon us, and wo unto us if we praise not and commend not unto others, the God we have found so good to our selves.

Examples do greatly move; and God hath appointed them to be a considerable part of the Means of Grace. We dare not therefore to conceal and hide from you our Example. As of Duty, not as an Act of Liberty, we declare what we have done. And give you to know that we have Repented and Believed on Jesus Christ, that we might be justified by the Faith of Christ. But, if you shall not, after all that has been said, obey this *Third Commandment*, Men must say in one sense, and Christ will say it in another, *He never knew you!* i. e. never liked you. But, I trust you will come and *confess to his Name*, Heb. 13. 16. Some of you that hearken with such a show of Attention, will, I hope, become *Timothy's*: *Lay hold of Eternal Life, and profess*

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*profess a good Profession before many Witnesses; 1 Tim. 8. 12.*

Com. 4. *Worship God in Christ.*  
*Worship God, Rev. 19. 10. & 22. 9.*  
*It is written, Thou shalt worship the Lord thy God; Mat. 4. 10.*

To worship God, is to *esteem* him most highly, and to *express* that Esteem, in all the ways of his Prescription. *Worship* is Duty, paid in Acknowledgment of Excellency. *Habitual Worship* is a Disposition to bow down the Soul unto God: To extol and laud his Excellencies: To invoke and pray to Him in our Necessities: To ascribe to Him the Praise of all his great Works, and pay the Thanks for all good ones. This Disposition is to be as constantly in our Souls, as our Souls in our Bodies. *Actual Worship* is the Exercise of that Disposition, according to the Divine Institution: which Institution hath these Parts; a Precept, a Promise, and a Threat likewise still implied. For *hearing the Word*, it's said, *Hear and your Souls shall live, Isa. 55. 3.* For *Baptism*, it's said, *Be baptized for Re-*  
C *mission*

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*mission of Sins*; Act. 2. 38. For the *Lord's Supper*, it's said, *Do this; this is my Body broken for you*; Mat. 26. 1 Cor. 11. 24, 25. For *Prayer* it's said, *Ask and it shall be given you*; Luke 11. 9. This *Worship* is right, when the *Command* is our first Reason for paying it, and the *Promise* is our Drawing Motive, and the *Threat* is our Driving one. A Customary Approach is a sorry *Worship*. But this *Worship* that I describe, is *apt*, and is *ordained* to Exercise, Preserve, Encrease, Evidence to our selves, and Express to Men our Habitual *Worship*. Right-well it hath been said, that, as to Grace, they are void of it, and their Souls be dead and buried in their Graves, that live above Ordinances: Ordinances, no less designed for perfecting of Saints, than for converting Sinners. Though painted Fire needs none, the holiest Fire on Earth needs the Fuel ordained by Heaven. The three known sorts of *Worship* are *Secret*, *Domestick* and *Publick*; all which mutually subserve each other. *Secret* Reading, Meditation,  
and

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of men.

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and Prayer prepareth for all Family-Worship : *Family-Worship* prepareth for Secret : both prepare for Publick, and *Publick* prepareth for both. In all three, the *Holy Word* is to be eyed as our Rule ; the *holy Seals of God's Covenant-word* ( Baptism and the Lord's-Supper ) are to be considered, as our special Encouragements and Engagements ; and *Holy Prayer* is to be used as the instituted Means of obtaining Divine Acceptation and Blessing. Prayer, consisting of *Confession* of Sin, *Deprecation* of God's Wrath, *Petition* for good things wanted, *Thanksgiving* for good things ( in Hand or Hope ) received, with *Intercession* for the good of all Men.

And, be it observed ; that where *Secret*, *Family*, or *Publick Worship*, any one of them is required, the Use of all them is required : *Closet-Worship*, or Secret is required, *Mat. 6.5.* Reading the holy Word, *Recalling* the blessed Seals of it, and *Praying* in our Families is required also. ( See *Mr. Hammond's Excellent Proofs of it.* ) Under the Old Testament, *Daniel* would be torn with Lions

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rather than omit this; *Dan. 6. 13.* There is also *Publick Use of Word, Sacraments and Prayer*, for which the new Nature in all Saints doth crave, as it did in *David*, *Psal. 84. 1, 2, 3.* These Ordinances are known and granted by all Christians to be *Divine.* The gracious *Ends* of them also are not unknown: They are given of God to be *Badges* of our holy Profession, and to distinguish us from Infidels that are not his People. To be *Banquets* also and Spiritual Feasts, in which we eat hidden Manna, and are satisfied. To be likewise the *Beds* whereon the Holy Ghost shall ordinarily ease weary Souls, and relieve fainting ones: *Cant. 1. 16.*

In and by these Ordinances of *Worship*, dead Souls are raised to Life, and living ones gain Life more abundant: While in them they *vist* their God, and as it were, come even unto his Seat, as *Job* speaks. They *acknowledg Dependance* on God for all things of Nature and Grace. They *notably converse and acquaint* themselves with God, which is a proved way to be at Peace. They  
*prepare*



*prepare and dress* themselves as it were for Communion with God: They *engage* and bind anew themselves unto God. They *unload their Souls*, and vent their Grievs, and commit their Cares unto God. They do, in a word, *Reduce the Mystery of their Faith into Practice*. Coming to a God, that is Three Persons, yet One God: Coming **T H R O** the Son, **B Y** the Spirit, **U N T O** the Father.

But where among all you Crouds of professed Worshippers, are many such Worshippers as these to be found? How many of you dare say, We are such! Such for *Habitual* Worship, and such for *Actual*; such for *Secret*, such for *Family*, and such for *Publick* Worship. Is there a *Tenth* part, or *Twentieth* of you can say so? I cannot say that I do presume it to be so well as that among you. I am afraid, that many, many, many, have not one true Iota of *Habitual* Worship; and never did one acceptable *Act* of Worship in their days: Never lying more grossly unto Men, than when they say, they

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do worship and serve God. We have more *Samaritans* among us, than we are aware of: such as worship they know not what; and do little think what Spirit they are of. Many hundreds of you, I doubt, never came to the *Lord's-Table*, but live renouncing your *Baptism*, constructively renouncing it, by that Hell-gratifying Neglect. As many, or more be Strangers to *Closet-Duties*: And as for your *Families*, there is no such Hour in all the four and twenty, as a Reading and a Praying-time. O what *Hells* are such Houses! and what should these Haters of Worship do in Heaven, where there is nothing but Worship!

Come, *do not be Devils!* and do not live for Hell any more! Do me the Kindness to let me show you to Heaven! God the Holy Ghost is the Spirit of Prayer, Supplication and all Worship. To Him turn you presently, and from Him beg Gifts and Graces: By Him inspired, stand up and worship: Give God what he never yet had from you, your *Persons* and *Services*: Purpose,  
pro-

promise, vow to be no more Mock-Christians, but to make your Life from this moment, a *Life of Worship*: Of all the Worship that you do, or shall know to be required by God; without which, you will get no more by your Name in the Christian Church, than *Pilate* gets by his Name in the Christian Creed. You know, do you not, that God made you for the very purpose to worship him. Your Being and Life is good for nothing else: An higher Honour cannot be bestowed upon a Creature: And it must be your own fault, if any thing be so great a Pleasure to you. Heaven has nothing sweeter in it; yea, *Heaven without Worship would be Hell*: It would be no less to every Saint and Angel there. This *Fourth Commandment* therefore must be done, or you are utterly undone. For all this World I would not dare pray the Lord Jesus to save myself or you, without being Doers of this Word! Worship is Heaven upon Earth; and if here we *will not* have it, when we die we *shall not* have it.

*Com. 5. Trust in God through Christ. We should not trust in our selves, but in God which raiseth the Dead; 2 Cor. 1. 9. In Him (Christ) shall the Gentiles trust, Rom. 15. 12.*

To Trust, is to promise ones self the Prevention of Evil, or its Removal, by an able and kind Hand: Even so, as by the said Promise to be kept unbroken by the sense of our own Weakness, and undaunted by the sight of our Enemies Strength. The things which we may be properly said to trust for, are such as be Future, Good, Difficult, and Possible. *Future*, for we do not wait for things already come. *Good*, for nothing that is not, or appears not such, can be either our Desire or Support. *Difficult*, for where no Lions be in the way, no Auxiliaries are needed. It is our own Insufficiency, that drives us to Reliance upon ought without us. Superior Strength is not required unless our own be sensibly exceeded. Lastly, *Possible*; for, as it were Folly to wait for that from others, which is in  
our

our Power to bestow on our selves; so it were Madness to promise our selves from any Superiour, things out of his Power: Things that he cannot will and do. The Act of *Trust*, importeth Rest; as it is a leaning and staying ones Heart upon the Goodness of him we trust in, his good Will and Power. It is aptly enough called *Faith*, as it respects the Belief of both, which causeth us to lean on them. It is also often named *Hope*, because it respecteth things not possessed by us; and, at most, but only promised by the Object of our Trust. The Reason and Use of Trust is manifest. Our State in this World is extreamly *weak*, and of perpetual *Temptation*. Perfect Peace dwells in Heaven; but this Earth is a Seat of perpetual War: A Sea that knows no Calm. Who knows not the use of a *Headpiece*, and of a *Shield* in War? of an *Anchor* in a tempestuous Sea? Such only need be told the use of Trust in our present State; one as full of Wants, Pains, Fears and Doubts, as the Sea of Water, or Night of Darkness.

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The only proper Object of Trust, is, plainly, God in Christ. Because, as Creatures cannot, God out of Christ will not remove Evil, and confer Good. And, Trust reposed in him alone for this, is a great part of his Worship, and as natural too as any. For, setting aside all Rule and Precept in the Gospel; let it be but known that Creatures are *Reeds* that break under us, or *Thorns* that run into us and vex us; and that God absolute and not propitiated by Christ, is a *consuming Fire*; we should have little need of more teaching to trust God in Christ. Look upon your selves, you shall see the greatest Reasons; look on God in Christ, you shall see the greatest Encouragements to trust in Him. But a word will be needed of the Warrant for Trust in Him. And be it observed, this Trust is a *Duty* and a *Privilege*: Trust in Creatures, is Idolatry, the most sinful Sin. Trust in God through Christ, is Christianity; and the very highest Exercise of Christian Faith. This, no question, is all  
Mens

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Mens *Duty*, but not their *immediate Duty*: Not their Duty before they have Repented and Believed, Confessed and Worshipped God in Christ: Till then, God promiseth not to do them Good; nay, he loudly threatneth to slay them with Evil. And it cannot be Duty, or other than the blackest Sin, to think, that God will do contrarily to what he says. But then, when a Man is in Christ, and is redeemed from all the threatned Curses of the Law, and interested in all the promised Blessings of the Gospel, it becomes his Duty to trust God, no less than to serve him: For, God requires not Duty meerly out of *Soveraignty*; no, but in, and with admirable *Mercy*. Every one of his Precepts go hand in hand with Promises. And Trust is as due to the Promises as Obedience can be to the Commands. Nor doth God stand more for this than that. But it is evident enough, that, before Repentance and Faith, as Men have no *Title to this Privilege* of Trust in God, neither have they any great *Inclination* unto more than lying Pretences of it.

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it. Vain-glorious boasts of Trust in him do foam out of the worst Mouths ; But the Truth and Reality of it, is no where but in the best Hearts. Nor appears it to be any where else, unless you will fancy that to be a real Trust, which makes Men fear God much the less, and love him never the more : For so always doth the Trust of Impenitents. Whereas, on the other side, Trust unfeigned raiseth a Saint's Fear of offending God, and Love of serving him, in a notable and lovely Conjunction.

But O who among us showeth forth this Trust ! *As I hope for Mercy*, and *as I hope to be saved*, are profane Mens By-words : And the like of them are common Professors meer-words. Most Men lie when they say, it is God in Christ that hath their Trust : That in *Prosperity* they trust in him to preserve them : That in *Adversity* they trust in him to support and restore them. Many trust in *Themselves*, many trust in their *Friends* ; and not a few trust in an *Absolute God*, without any Eye to his

his Christ. These, I doubt, be the Objects of all the Trust which some of you have. Few they be which in comfortable Times be not plainly *careless*; and in times of Trouble, be not as wretchedly *hopeless*. And that in all times be not far from saying, credibly at least, *I believe in God, and I believe also in Christ*. Many a gray Head must confess, that in all the Years that have gone over it, he has never spent one hour in thinking of the *Nature*, of the *Need*, of the *Duty*, of the *Privilege*, of the *Effects*, of this Trust in God through the Redeemer. And he is like then to have well exercised it, is he not? In short, better were it to have no Human Soul, then to have one void of holy Trust: And yet it must be said hereof, *Few there be that find it*: Few, *whose Hearts are not afraid of evil Tidings, but are fixed trusting in Jehova*; Psal. 112. 7. Few that ever do chide their Souls for Distrust, and argue against it, as Psal. 42. 5. *Why cast down, O my Soul? Why disquieted within me? Hope in God!*

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The Holy Ghost hath the working of it, *Rom. 15. 13.* Come, as many as desire to be happy, stand ye up, and pray for this Holy Spirit. As he will move you, be ye Doers of Christ's fore-shown Words: And then, without a minute's delay, dismiss all your tormenting Fears; remove from Creatures, and from God-Absolute, all your Hopes; and upon God in Christ, cast all your Cares. Happy you, when you are distractively *careful for nothing*, and your *Care is cast on God in Christ* for every thing; then are you like Mount *Zion* that can never be removed: And till then, you must be like Chaff blown with every Wind, till burn'd in the Fire. Distrust denies God and his Christ, and the very Gospel sends the Fearful and Unbeliever to Hell. Trust glorifies God and Christ, and is glorified by them, on Earth as well as in Heaven. What desire you for Encouragement to keep this *Fifth Commandment*? In God is all that I can desire or devise, *sc.* Unquestionable and infinite *Wisdom*, to know my Wants and Supplies.



plies. The very same *Goodness* and Love to be concerned and care for me. *Power* Almighty, to execute all his good Will for me: And *Everlastingness*, to do the same for my Posterity, when I am laid in the Dust. He is the God of Hope, and my Faith and Hope shall be in Him. And so resolve all that know God. *They that know thy Name, will put their Trust in thee*; Psal. 9. 10. Well, go hope for his *Salvation*, else you do not his *Commandments*; Psal. 119. 166.

Cor. 6. *Love God in Christ. Thou shalt love the Lord thy God with all thy Heart*, Mat. 22. 37. *If any Man love not the Lord Jesus Christ, let him be Anathema Maran-atha*, 1 Cor. 16. 22.

To love God Redeemer by Christ, is to give our selves to Him, who only is good and does good. Love for the *Nature* of it, is a giving of ones self to an Object. The *Acts* and *Exercises* of it, are two, Desiring and Delighting. What we love, being at distance from us, we go out after it in Desire:  
when

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when we have its Presence, we feast on it with Delight. The *Constituents*, or Ingredients of Love, are, the Mind's highest *Estimation*, the Will's *Option*, all the Affections *Adhesion*, the whole Man's *Devotion*. The *Reasons* for our Love of God in Christ, and the *Motives* thereto, are his *Excellency* in himself, (who is the Universal Good, and All as truly as Any); and his *Benignity* unto us, he being our Good Universal, and Father of all as truly as of any good things we have in Hand or Hope. By means of the different States of such as love God, their Love is thus different, some are in a hopeful pursuit, and their Love is a *seeking* one: Others are in pursuit, but very doubtful of Success, and their Love is a *mourning* one. There be those that in their pursuit have gained much, with sweet Expectation of more, Divine Goodness; and their Love is a *joying* one. A Sea of Ink would not serve to write the *Praises* of the Love of God. It is the Grace that seems the *End* of all others: It is a *Man's Heart*, and all that he is worth;

worth; what hath a Man more? It is that *Spirit and Life*, without which all in Religion is but Carcass and Car-  
rion: It is the *All-Commander* in our Nature. Thoughts, Words and Deeds be Love's Lackeys, and come and go as it bids them. It is an *Alchemy* that turns Lead into Gold, making heavy Labours become rich Pleasures. It is the internal *Refining Fire*; the Love of Earth makes us filthy as Hell, till this cleanseth us from it. It is the *noble Martyr*; Divine Goodness is blasphemously denied, and never honourably witnessed, and forth-shown by us, till God in Christ be loved. To love God, is to bear witness that he is good. Briefly, it is the *brightest Evidence* of Heaven, and it is the *Eternal Employment* in Heaven. There be *Counterfeits* of this Love wherewith many deceive themselves: Such are *Erroneous Love*, Love of God in Christ, upon a Conceit that he will save Men in their Sins. *Partial Love*, Love of God's Feeding Mercy joined with a Hatred of his governing Justice. *Perverse Love*, a Love of God  
D giving

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giving him a sort of Thanks for Food and Rayment, but bidding him depart, when he offers Christ and his holy Spirit. *Opinionative Love*; a Love of God that consists of nothing but a good Opinion of him: A good Opinion, whose best Fruit is but a formal Knee and Lip.

But how many among you have any other, or better Love of God? As to the fore-described true Love, may I not, and ought I not to say unto the most part, *Ye have not the Love of God in you*: Not the Joying, or Seeking, or so much as the Mourning Love? Sirs, do not your Consciences ever and anon tell you that you love not God? Did they ever tell you, that you did love him, as he is God, and with your supreme Love; even so as to love nothing but God, and for his sake? They may tell you so, and you be Haters of God for all that. But, if they tell you not so, *if your own Hearts condemn you*, what then? 1 Joh. 3. 21. Assure your selves, there is no Mean betwixt these Extreams; you are as very Haters of God as Devils, if you be  
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be not as real Lovers of God as holy Angels. Luke 11. 23. *He that is not with me, is against me!*

It is the Holy Ghost that is the *Spirit of Love*: Love that is true and right, is his Fruit: *Gal. 5. 22.* Lift up your Souls, and beseech him to make them Gardens of that Fruit. As by him moved, renounce your Idols strait-way. Let the Deed of Gift be made e're you stir a foot hence; the Gift of your selves unto God in Christ. If you cannot presently *Joy* in him, *Mourn* after him; if you cannot mourn as you would, yet *Desire* and *Seek*; tell your selves, that not to love, is to hate; and to love with counterfeit Love, is not to love. And resolve in your selves, never to rest till this Fire of Love burn in you. It is beyond all doubt, they are Self-murderers that keep not this *Sixth Commandment*. And more eligible it were to be a Toad, than a Prince not fearing God: God, whom, if we rightly knew, it would become as necessary to us to love him above all Creatures, as it is



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to hungry Men to prefer Bread above Stone. I hate my self that I can love God no more ; and I can more easily forgive my self all my other Sins, than this of loving God so little ; said blessed Mr. Baxter.

Com. 7. *Reverence God in Christ.*  
*Let us have Grace whereby we may serve him with Reverence and Godly Fear ;*  
 Heb. 12. 28.

To Reverence, is to contemperate Fear of Greatness with Love of Goodness. Power and Goodness are equal in God, Fear and Love should be so in us. This the Heathens Eyes reach'd to see ; they could say, that servilely to Fear God, was *Superstitious* ; but to Reverence him was *Religious*. It is certain, all the Divine Attributes do justly challenge this our mixt Affection. Particularly, the infinite *Knowledge and Wisdom*, how Venerable ? The holy *Goodness and Kindness*, exerted to the end that God may be Reverenced ; *Psal. 130. 4. Hos. 3. 5.* The Almighty Power, that is equally for  
 Saints,

Saints, and against Sinners, which accounts for God's being named the *Fear of Israel*, *Psal. 76. 11.* and He that ought to be Reverenced. Ignorant and vain Minds do imagine this Temper of Fear and Love to be difficult and grievous, however Righteous. Fear and Love, they fancy, must needs clash, and, if not expel, yet lessen each other; insomuch, that a Soul must necessarily be checked and disquieted by it. But foolish is this Fiction; Fear of offending, and Love of serving God do well agree, and mutually serve each other: They be, as it were, Mother and Daughter, they bear and cherish one another: Whereof our Sense is a sufficient Proof. And this is to be said, that the thus sweetned Fear of God, sets us at liberty from all the Legions of tormenting Fears: The Legions raised by misgiving Thoughts and Surmises, which create many Troubles, and multiply all. For he that Reverenceth God in Christ, his Soul shall *dwell at Ease; safe from fear of Evil; not afraid of evil Tidings; fixed and anchored un-*

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moveably. Then when you can rightly Fear God and Love him, you can verily laugh at all the World and its Threatning. They who do not so Fear God, are Slaves to the World, and afraid of the Devil, and dare not come near their own Consciences. Their Soul is like the Womb of a Viper, or a Breast that has a Cancer, full of that which is fatal and deadly to it.

And what think you of your selves, O ye forward Hearers of the Word of Christ! Stand here not some, that do not so much as stand in any Awe of God? So far from fearing of Him as *Sons*, with Love, that you fear Him not as very *Servants*, with Dread. I doubt, the *Loving Fear* of God is scarce to be found in every hundredth Man. Turn your Eyes inward, view your Hearts; say, if you can, you do find it in your selves: And do show it by the pliability of your Wills to the Divine Will, by your dread of nothing so much as of Sin, and your desire of nothing so much as of Duty. O do not most of you, either as *Devils*,  
fear

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fear God without any Love; or, as *Hypocrites*, that are Devils Children, and Servants, and Followers in Lying, make a show of Love without a jot of Fear? The Lord knows, and the Day of the Lord will reveal. However,

The Holy Ghost is He, whose Office it is, and in whose Power it is, to fill you with holy Reverence: To rid you of your *Slavish Fear*; and, if I may so speak, your *Arrogant Love*; Ulcers both, and not Beauty-spots, as proud as you are of them: Ulcers I say, and as other Ulcers, the bigger the worser. If you are but willing, and do not resist and vex him, the Holy Ghost will heal you; yea, and beautify you. Stand up therefore, and pray unto this blessed Spirit, and for his Grace: Humbly tell him, you cannot let him go till he bless you with it: Till he make you Doers of this *Seventh Commandment*: Till he giveth you to do, as well as to will; and to do it sensibly, for Comfort in your selves; and visibly, for Example to others. The Royal

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Pfalmist calls holy Reverence the *Beginning of Wisdom*, as we read it, *Psal. 111. ult.* It's a vile Mistake, if any think that no more is meant by that *Beginning* than an *Initial Disposition* for Wisdom. *David* meant no less than the *Top and highest Head* of Heavenly Wisdom and Goodness. Angels that love God most, do fear him most.

Com. 8. *Actively serve God in Christ. Walk circumspectly, not as Fools, but as wise; Ephes. 5. 15. Always abound in the Work of the Lord; 1 Cor. 15. 58. In all holy Conversation; 2 Pet. 3. 11.*

To Serve, is with *Knowledge* of a Lord's Will, and with *Approbation* of it, cordially and constantly to do it: To do it as Christ did the Will of his Father; *humbly*, denying his own Will; *devoutly*, addicting himself to his Father's Will. We may *know* all, and do nothing; but we can rightly do nothing, unless we know it. The Gospel-Laws are such, that if we know them, we cannot but *approve* them: And there



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there is no Law that can be obeyed in truth, unless it be first approved for its Goodness. *I love the Law*, said David. *I consent to it that it is good*, said St. Paul. But, be it noted, that the End of a *Command* it self, and of the *Knowledge* and *Approbation* of it also, is *Practice*. Holy Practice; *universal*, as to the Duties to be done, and as to the Times wherein they are so to be. As to *Acts of Worship*, inward and external: As to the *Works of Civil Callings*; as to *Works of Justice*, and *Works of Mercy*; and surely, *Works of Sobriety, Watchfulness, Mortification*, and all religious *Self-denial*. *Regularly* also it must be, with just Discretion, preferring greatest Duties before lesser; Mercy and Obedience before Sacrifice; Righteousness and Peace before Meats and Drinks. For, Sin it is to be doing of what is Good, when you are called unto what is Better. It must also be with due Reverence of the *Authority* commanding it; due Respect unto the *Bounty* promising to reward it; and to the *Justice* threat-

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threatning to punish the neglect of it.

Sirs, how many such Servants hath God in this Auditory? How many Knowing, Loving, Doing Servants? How many that Eat and Drink, Rest and Recreate, Pray and Hear, all by God's Rule, in dread of his Authority, in hope of his Rewards, and in fear of his Punishments? Do not the *Rich* among you serve their Pleasures, and the *Poor* their Profits all day long? Can either sort say every Night, I have been serving God all Day? He, from whom I now ask Rest, from the rising of the Sun hath had my Labour. And for this End, that he may to Morrow again have my Labour, I do now pray to him for convenient Rest: For I do not forget, nor do I slightly remember, that *God's Will is for Good Works*: His Will of Purpose and his Will of Precept, both are so. That *Christ's Death was for good Life*: He died for a People zealous of Good Works. *The Holy Spirit's Work in us is for Good Works by us*: He maketh

us

us new Creatures, that we may be new Livers. And *Good Works be the Way to bring to Heaven, tho not the Money to buy it.* Well, certain it is, it's God or Satan that every one of you serves. All are Heaven's Day-Labourers, or Hell's.

The Holy Ghost is he who maketh thus *Obedient in Word and Deed*, Rom. 15. 18, 19. Dare you not to delay a minute, but instantly cry to Him for Light and Strength: And begin this Morning to be Christians indeed. He is in truth no Christian, to whom Christ cannot say, *Well done!* Herod heard gladly the Word, yet murdered the Preacher. Whatever did not divide the Hoof, it was of old unclean, tho it did ever so much chew the Cud. The most profane *Esau* may hear best Sermons: And the very Repeater of such Sermons may be but a profane *Esau*. *Hearing* is no more than Dogs can do; and *Talking* no more than Parrots practise. Divinity is the Art of *Living*, and that unto God. None have so much as a good Understanding  
but

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but they that do his Commands. In short, they are Robbers, Robbers of God, and that on the High-way to Hell, that obey not this *Eighth Commandment*. But they are *Kings*, crowned Kings, and *Priests to God*, that obey it as hath been said: They are Jesus Christ's dearest and noblest *Brothers and Sisters*, Mat. 3. 35. They are risen above the Virgin *Mary's* Honours, the Honours of her Womb bearing, and her Dugs giving suck to our Saviour. They are the Excellent of the Earth, and Jewels of Heaven; Men that have all Knowledg, and speak with all Tongues, compared unto them are nothing. Yea, Mankind's great Benefactors that give all their Goods to the Poor; and, what is more, Religion's fam'd Martyrs, that give their Bodies to be burned, are very nothing to the affectionately-practick Christian!

Well might *Austin* say, To serve God is more Honour than to rule Men. And wisely said *Luther*, Rather had I do Duties than work Miracles. The Faith

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Faith of Miracles is a Pebble, compared to a working Faith that is the Pearl of Price. By that first, you may here cast out Devils; and for want of the second, be hereafter cast into Hell with them. But, if by this, God's Will be done on Earth, you may be sure of your Master's Joy in Heaven! Divine Wisdom will never part so very fit Companions, as Duty and Glory! No, nor can Divine Power part them, because it is impossible: Duty being Glory it self.

*Com. 9. Despise not the Chastnings of God in Christ, nor faint when you are Rebuked of Him; Hebr. 12. 5. But let Patience have her perfect Work; Jam. 1. 4.*

To behave our selves becomingly under our Troubles, is to avoid vicious Extreames; and to preserve that self-denying Temper of Spirit that was in Christ our Pattern. Christ, who never contemn'd any Blows of his Father's Hand; but when he was stricken, he *Grieved*: And yet never hopelessly  
*Fainted*



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*Fainted* under the heaviest Strokes that he endured: Never, through Impatience or Diffidence, did shrink from his Work, or let go the Support given him for it. No, but perpetually he did three things most exemplary: He *thought well* of God and of his Dealings: He freely and fully *consented* to his Father's Dealings with him, as such as would be very beneficial in the End: He *rejoiced* that God would glorify himself, and save Sinners, tho by so costly Means. And these are the Steps whereby Patience riseth to its perfect height. Then it is sublimated, when in our deepest and darkest Pits, in Afflictions that are even *singular*; yea, and *complicated* so, that their Name may be Troops; and when those Troops are *continued* ones also, the Clouds ever returning after the Rain, and making black all our Days; when notwithstanding all this, our *Minds* do justify God and his Government, as Wise and Good. Our *Wills* do consent to such his Dealings with us, as certainly meant for our good: And with  
grate-

grateful *Affections* we do blefs his holy Name for them, as a spiritual and eternal Good : Such it is, I trow, to be kept from Sin, and preserved in Christ. To be preserved in Brine it self, as some things must be, tho not in Sugar, as other things are.

Say now, Professors, Are you Christians? Are you *Doers of the Word of Christ*? Walk you in these his Steps? The Cloven Feet of most are seen in contrary Paths : And it is odds but the best of you are thinking, *O who is sufficient for these things !* It is commonly seen, some *scorched with Heat, blaspheme and scorn God ; and Repent not, Rev. 16. 9. Being stricken, they grieve not ;* Jer. 5. 3. Others cry Murder, Murder, for Flea-bites : And their Graceless Spirits are able to sustain no Infirmities, tho *Solomon* tells us, what a Human Spirit animated by the Divine one can do, *Prov. 19. 14.* Well, what Spirits are yours? Be not many hard as Rocks? and many weak as Water? What's your Behaviour in your Affliction? Be not your Minds inconsiderate,  
and

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and Hearts unsensible? Or else full of false Arguings, and killing Conclusions? *Directly to despise God's Chastisements*, is a Sin that few have the face to commit: But do you not interpretatively still commit it? Do you not look on your Troubles as things that God has no Hand in? Or, as things, in which he has no design to mortify any Sin of yours? Or, as things that a good stout Heart of your own, can bear without any Aid and Support fetch'd from Him? This is grossly to despise God correcting you. As for *Fainting*, who dares plead, Not guilty? Much Strength is requisite to our bearing heavy Burdens. Holy Faith is our Spiritual Life and Strength; sinful Fainting is Faith's failing; the loss of its Activity by Love and all Graces, in Worship and all futable Duties: Which Loss is followed with *Dejection of Mind*, that makes us as dying Men, with a *complaining Mouth*, discouraging others, with *Omissions of Duty*, and with *misjudgings of God*, and his Dealings. And how is it with you as to these things?

Deceive

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Deceive not your selves, Christ's Lessons must be learn'd, and his Steps walked in, as well as his Merits trusted in, if you are saved. Is this a hard Lesson, and this Example of his almost an unimitable one?

The Holy Ghost, remember you, is an Almighty one; and He is sent to Begin, Preserve, Encrease and Perfect this Grace of Patience, as well as others. To Him, to Him cry for Wisdom and Strength; follow Him for it, see whether He will deny you: Whether He will not so show you God's *Wisdom* for you, *Goodness* to you, and *Dominion* over you, as shall make you passively-obedient? Whether He will not make you know your selves better, than to be any other? Your selves I say; for Despising and Fainting are Bastards of Self-Ignorance. See whether He will not teach you that you are *Men*, and *Sinful Men*, and *Living Men*, and *Christian Men*? And so instruct you to Passive Obedience. Whether He will not give you also to know the Nature of Afflictions, better than

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yet

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yet you do? Certifying you, that tho they be *Testimonies of Wrath* to God's Enemies, they be *Testimonies of dear Love* to his Children, whose Wilder-  
nesses be still their way to *Canaan*. Mark also, whether He doth not in-  
form you of many things which you little think of in the very *Grace* and *Duty* of Passive-Obedience? There be  
in it Excellencies that are thought of by few Christians. But He will set  
them forth to you, till He has made you fall in Love with them. He will  
make you see that *Patience brings the Mind to the Condition*, which is much  
one with the Condition brought to the Mind. That *Patience keeps from struggling with the Yoke*; which is that  
which still maketh it most to grate and gall us. That *Patience singularly honours God*, and is and must be so  
honoured by God. To bear the Will of God, is somewhat more than doing  
it. In short, that *Patience of our Hells on Earth, is the most illustrious Evidence*  
of a Right to Heaven. Will you dare to neglect the Spirit that leads into all  
this?



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this? and, consequently, live and die in the Breach of this *Ninth Commandment*? God forbid. You *must* bear Damnation, if you *will* not endure Affliction. And be it known to all the *Jonahs* present, that their loud Cries for little Crosses; be it known to the  *Davids*, that their Outrage for  *Absaloms*, are no small means of hardening Sinners, shaking Beginners in God's Ways, grieving Saints, darkening their own Evidences. And the contrary, are contrary Behaviours, wherein it is said, *It is the Lord, let him do to me what seemeth him good. Father, not my Will, but thy Will be done! The Cup which my Father hath given me, shall I not drink it? Most gladly will I glory in my Infirmities, in Reproaches, in Necessities, in Persecutions for Christ. My Patience shall not be per Force; nor will I only Submit to God's Afflicting Providence, but Accept and make Choice of it.*

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Com. 10. *Do good unto all Men, especially to them who are of the Household of Faith*; Gal. 6. 10.

That is, *q. d.* Scorn, Hate and Harm no Man; Honour, Love and Help by Word and Deed all Men; Make, Show, and Delight to show your Preference of good Men. Whatever is a Man, is unworthy of Scorn; there is so much of God's Image on him. *Folly* must be despised, but the *Fool* must be pitied. *Sin* must be hated, but the *Sinner* must be prayed for. *Murderers* must be put to Death, but they may not be wronged: it is but Justice, not Malice and Injury that they are to bear. Every Man has Capacity, and it is every Man's Duty to help all Men, to wit, by Prayers. And, according to his Capacity, every Man must strive to help others, by Advice for Temporal Things and Spiritual; and by other Alms. We must judge of Saints by God's Word, which prefers them above other Men, as *Jewels* above

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above *Street-Stones*. We must obey and imitate God in publishing that Judgment of Preference. It must be seen, that we do only endure others, but in the Saints is all our Delight: We must also love to love Saints; truly we do love nothing which we do not love to love, and are not glad that we do love. We must be ready in some cases *to lay down our Lives for the Saints*, 1 Joh. 3. 16. So vastly are we to prize *Christ's Roses* and *Lillies* above the *World's Thorns* and *Briars*.

And are you thus affected, even effectually unto congruous Behaviour towards them? Hath all your *Hearing* brought you to this *Disposition*, and this sort of *Conversation*? Nay, speak, and tell me plainly, Do you not dream you may be very choice Christians, without this Religion of the lower Hemisphere, this Second-Table-one? Tho I presume you have often heard, that their Religion is vain, whose *Honesty* in Second-Table-Duties, doth not evidence their *Holiness* in the First-

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Table-ones : and whose Godly Observation of First-Table-ones, doth not give Testimony to their Uprightness in those of the Second-Table. And I cannot think but you are aware, how little our Neighbours, or our own Hearts, will value the most splendid Zeal for God, without a Conjunction of Love and Usefulness to Men ! Most sure it is ; He that doth not desire to profit Men, he cannot study to please God : For let him wink never so hard, he cannot but see it to be the Will and Pleasure of God that we pursue the Good of Men : And that Benefits unto them, are very honourably stiled *Sacrifices*. *Sacrifices wherewith God is well pleased* ; Heb. 13. Briefly therefore :

The Holy Ghost, as hath been still suggested, is the Worker of this Grace also. Unto him turn ye ; and for Christ's sake beseech Him, to create in you right Hearts towards Man, as towards God. As no Man can honour and love Christ himself, but by the Holy Ghost ; neither can he  
honour,

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honour, love or benefit his Neighbour, but by the Grace of the same Sanctifier: Him invoke, and Him follow, or you die. You die in the Breach of this *Tenth Commandment*; concerning which I testify from the Lord, the Soul that sinneth on against it to his first Death, shall die the second Death!

Come on then, you that would flee from Wrath, and possess your Saviour's Love. Thus say, and thus do every Creature of you.

*All Men I will honour*: Fathers, Mothers, Masters, Magistrates, Ministers shall not complain of my Untowardness. And if I my self become any of these, none under me shall complain of my Unkindness or Carelessness; or if they do, they shall unrighteously do it.

The *Health, Peace, Safety and Life* of my Neighbours shall be truly dear to me as my own.

No Words, Deeds, Gestures, Apparel, or ought of mine, shall defile or endanger the *Chastity* of any.



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My Care shall be that the State, and the Church, and every private Man have his *due* from me: And I will be ashamed of *Justice* it self, without *Mercy*; and of every *Charity* unto the Poor, without *Amplitude*.

The *Truth* I will precisely tell; even then when it shall oppose the unjust Cause of my best Friend, or promote the righteous Cause of my worst Enemy.

I will no more allow my self to *envy* my Neighbour's Enjoyments, than I will command my self to *covet* his most heavy Crosses. Studiously I will convince them, that I bewail their adverse things, and rejoice in their prosperous ones: Patiently I will bear all Mens Enmity; but *I will be no Man's Enemy*: I will pray and labour to be together, what I cannot be apart, *a Lover of God and Man*. And lost time I will count it, wherein I am not *pleasing God, and benefiting Man*. *Whatsoever I would that Men should do unto me, I will even so do unto them*. This is the Command of  
my

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my Saviour: And *this*, he saith, *is the Law and the Prophets*: Is the Sum of all they pressed concerning Duty to Men: *Mat. 7. 12.*

The Emperor *Severus* wrote it in his Palace, I will have it printed on my Heart: And command my self to be *exact* in Duties to Men, as well as *earnest* in Duties to God. To God, who marks what I do unto my Neighbours, and will not fail to deal severely with me, if I deal either unrighteously or unkindly with them. The World shall see my Religion is no Ill-natured thing.

To conclude; Let Conscience ask and Scripture answer these four Questions.

*Quest. 1.* Who is the most *Knowing* Christian?

*Answ.* A good *Understanding* have all they that do his *Commandments*: *Psal. 111. 10.* Hereby know we that we know him, (that is, Jesus Christ) if we keep his *Commandments*; *1 Joh. 2. 3.*

*Q. 2.*

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*Q. 2. Who is the most Certain and Undoubted Christian?*

*Answ. Ye are my Friends, if ye do whatsoever I command you; Joh. 15. 14. Whosoever heareth these Sayings of mine, and doth them, I will liken him to a wise Man, which built his House on a Rock; And the Rain descended, (on the Top) and the Floods came, (at the bottom) and the Winds blew, and beat upon it, (on the sides of it) and it fell not, for it was founded on a Rock; Mat. 7. 24, 25.*

*Q. 3. Who is the Christian most Comforted by God?*

*Answ. He that hath my Commandments (saith Christ) and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest my self to him. If any Man love me he will keep my Words, and my Father will love him, and we will come unto him,*

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*him, and make our Abode with him;*  
John 14. 21, 23.

*Q. 4. Who is the Wise Christian  
that best silenceth malicious Men?*

*Ans. So is the VVill of God, that  
by well-doing, ye may put to silence the Ig-  
norance of Foolish Men: 1 Pet. 2. 15.*

I have done, when I have told  
you; A late-Comer asking, whether  
St. Chrysostom's Sermon was done, had  
his Answer in these words; *Preach'd  
it is, Done it is not, and it is a Fear it  
never will be.* O how many Morn-  
ing, Noon, and Evening-Lectures are  
preached in this City, and never done!  
How may Scoffers say to Preachers,  
*Perceive ye how ye prevail nothing?*  
Behold, the World of your Hearers  
cannot answer a word if asked, *VVhat  
do ye more than others?* Joh. 12. 19.  
Unclean Beasts went into *Noah's Ark*,  
and they came out unclean Beasts:  
Is it otherwise in the Places of our  
Worship? This hath been considered,  
and

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and for this cause this one more Warning hath been given; the Lord grant it be taken!

Sad it is, if *Ministers* perish with the Word of Life in their Mouths, and *Hearers* perish with it in their Ears. Let both take good heed: Both be up and doing, that we live and die not under the *Frowns of an Angry God*, and under the *Stabs of a Guilty Conscience*! We shall not so, but live and die in the *Joy of Faith*, and enter the excellling *Joy of our Master*; if purely, presently, and perseveringly, we both of us be **DOERS** of the **WORD**! *Amen.*

F I N I S.

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